

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"NOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD THINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

SATURDAY, AUGUST 1, 1835.

NO. 40.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, Publisher and Proprietor.

TERMS—Two dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chestnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

Prize Tale.

Written for the MESSENGER and UNIVERSALIST.

THE CONTRAST.

BY ALLEN FULLER, NEWS-BERRY COURT HOUSE, N. C.

The parents of Alfred Bailey, by exercising the right of private judgment in their examination of the scriptures, became convinced, in early life, of the unlimited and impartial grace of God. They believed, yea, they felt assured that 'God is good to all, and that his tender mercies are over all his works;' and this faith, working by love, caused them, not only to walk circumspectly themselves, but carefully to lead their children in the path of duty. Having the most exalted views of the love of God, they early taught them to lip his name, and to associate therewith the delightful idea of his perfect goodness; and so successful were they in these instructions, that their children, in after life, have often remarked that they could not remember the time when they first received the impression of the goodness of God. Thus early was sown the good seed of obedience, which soon sprang up, and yielded an hundred fold of love to God in return. The contemplation of the loving kindness and tender mercy of our heavenly Father became a source of pleasure from the earliest period of recollection, and continued through life to afford unceasing satisfaction. With these views, it required scarcely an effort to lead their infant minds to submit their wants in humble prayer to the disposal of their heavenly Parent, whom they regarded as their Almighty Friend, believing that his ways are always right. And they did not fail, as their children became old enough to comprehend the subject, to teach them the name of Jesus Christ, the 'Savior of the world.' They showed them that he 'went about doing good,' and that he 'gave himself a ransom for all,' and 'tasted death for every man;' and that he rose from the dead, and thus 'abolished death, and brought life and immortality to light through the gospel.' By this means they taught them to contemplate a better and happy existence in the future world.

In exact accordance with their views of the Divine government, did Mr. Bailey and his worthy companion establish their system of family discipline. By a constant expression of kindness and love, they, in return, secured the natural affection of their children; and obtained an unlimited authority over them by a uniform—steady—firm—unyielding course of conduct. And as they faithfully performed every promise made to their children, and never deceived them

on any occasion, they always had perfect confidence in their parent's word, and did not attempt, by crying or teasing to cause them to yield to their importunity to grant that which had once been denied, as they knew that whatever determination was made, would be adhered to with inflexibility. It was a maxim with them to deny their children no gratification which was consistent with their real good, nor to grant them any indulgence in anything which they believed inconsistent therewith. In healthful and innocent sports they were encouraged to engage, from a belief that the vivacity of youth naturally requires the relaxation of amusements; but from such as are dangerous or criminal they were dissuaded by pointing out the evils, and associating with them the wrong and consequent misery that would attend. But no resort was ever had to *unreal* evils in the government of their children, and the terrific stories of the nursery were not allowed in their presence, nor were they forced to an unwilling obedience by the exhibition of terror to their tender minds.

By this course of proceedings, they convinced their children that they were their best earthly friends; that in all their actions towards them they designed their real good; and consequently, when they denied them any favor, that they had good and sufficient reasons for their conduct. Acquiescence was, therefore, a matter of course. It required but the expression of the parent's will, by a word, or even a look, to produce obedience. Kind and affectionate towards each other, and ever dutiful to their parents, the domestic circle was the scene of harmony and love.

In reference to others, Mr. and Mrs. Bailey taught their children to regard them all as the offspring of God, the children of our Father in heaven; and while they faithfully cautioned them to avoid their evil practices, and to beware of their impositions, they impressed it on their minds to treat them as brethren. When noticing the vices and crimes of mankind, they carefully pointed out the wickedness of such conduct, and the certain misery which is the result; while the joy and happiness which are inseparably connected with obedience, were placed in striking contrast; that the associations of sin with misery, and virtue with happiness, might deter them from the one, and invite them to the other. But still more powerful motives to obedience were presented in the fact, that it is *right* to pursue the path of virtue, and *wrong* to deviate therefrom; that God, our heavenly Father, requires us only to do that which is right and good, and that our Divine Master Jesus Christ, has taught the same both by his precepts and example. In this manner they learned to govern themselves by the immutable principles of moral right.

Thus instructed in the path of duty, it was the lot of Alfred Bailey, the eldest of the children, to enter the scenes of actual life. Being a constant attendant on the worship of God, 'who is the Savior of all men,' especially of those that believe, and feeling conscious, not only that 'Jesus is the Christ, the Son of God,' but that his heart glowed with love to God as revealed

in his Son, he early united himself with the Universalist church of which his parents had long been members, and zealously supported the cause of the gospel. But, as he was about to emerge from the parental roof, the hand of affliction was laid heavily on the affectionate family. Severe sickness prostrated one after another of the happy circle, and, in the course of a few days, the two youngest of the children were consigned to the silent grave. Deeply did the family mourn their loss; but not a murmur was heard. Their unshaken confidence in the goodness of God, caused them to acquiesce without reserve in the afflictive Providence. But scarcely had they assuaged their tears before it became evident that death had marked another victim. Mr. Bailey himself was rapidly sinking under the weight of the relentless destroyer; but the faculties of his mind remaining unimpaired, he contemplated his approaching dissolution with perfect composure, and gave the most minute directions concerning his affairs.

No sooner, however, was it manifest that he could not recover, than numbers of his Partialist friends endeavored to shake his faith in the salvation of the world. "I am confident," said a worthy lady, "I am almost certain, that you will renounce that heresy before you die. I cannot believe, so exemplary and faithful have you been, that you will be suffered to leave the world till you renounce that pernicious doctrine." Then it appears, said Mr. Bailey, you admit that I am a Christian; your anxiety is not, therefore, on account of my danger. "Your deportment has ever been such," she replied, "that I cannot doubt your being a Christian; but can you be satisfied to leave the world with your present views?" I am perfectly satisfied with the doctrine I have long believed; but do you think, dear Madam, it would be a source of satisfaction to me, in the parting scene, to believe that our separation would be eternal, and that my beloved companion, and my dear children were all heirs of endless torments? Or would it add to my satisfaction, to think you, and my other worthy friends, were soon to sink into ceaseless woe? Or, while I love my neighbor as I love myself, could it be satisfactory to me to anticipate his interminable misery? No, I can assure you, I shall not derive satisfaction from the idea of others sufferings.

"But how do you expect to enjoy heaven, Mr. Bailey, in company with all the profane, drunken, and depraved wretches which defile the earth?" I have no more idea of meeting them there in the character they now possess, than I have that I shall there be afflicted with the exquisite pain I now suffer. I believe the best are here still imperfect, but I confidently trust that the same power which changed a persecuting Saint into the obedient and faithful Apostle, will change us all to perfectly holy beings, and bestow on us the free gift of immortal life; for 'Jesus Christ came into the world to save sinners,' and 'died for the ungodly,' and I doubt not he will accomplish the object of his mission. But suffer me, Madam, to return your question a little varied. How do you expect to enjoy

heaven in full view of the inexpressible torment of your own friends? Do you think you could rejoice at the endless torture of your own lost son? And would it give you satisfaction to see him rolling on billows of liquid fire, cursing and blaspheming the Author of his existence? "O! Mr. Bailey, you harrow up my very soul. All I can say is, if it is God's will, I must acquiesce; I must leave him in his hands, trusting he will do right; but I hope that will not be his awful condition." Then it appears that you hope it will not be his lot, because he is the object of your affections. But where is the individual who has not been the object of some one's love? You know, Madam, that your son was a very depraved character, and you have no good reason to believe he was changed from that character before he left this world; consequently, you have no more cause to hope for him, than you have to hope for all. But it is the fact, that every one hopes for the salvation of those he most loves; from which it follows, that if we loved all as we love ourselves, we should hope for the salvation of all mankind, while you cannot hope that your doctrine is true. "I find that my feelings are too much affected," she replied, "to continue the conversation." Before you leave, permit me to suggest one more question for your consideration. Which is most reasonable, or most in accordance with Christian benevolence, to rejoice in the salvation of all mankind, as 'God will have all men to be saved,' or to acquiesce in their endless sin and misery?

Not every one, however, would allow that Mr. Bailey was a Christian. A young clergyman having called to see him, sat for a while silent, but at length, drawing a deep sigh, he commenced in a hollow mournful tone of voice—"You appear as though you might have but a short time to live." Yes, I am sensible, sir, the time of my departure is near at hand. "Do you not feel awfully alarmed at the idea that you are so soon to meet your God, who is a consuming fire?" Not in the least, sir. Enjoying full confidence in the goodness of our heavenly Father, being reconciled to his will, and having a conscience void of offence, I feel perfectly willing to trust myself in his hands, in life or death—for time or eternity. "O, Mr. Bailey, what a fatal delusion. I assure you that just as certain as you die in your present faith, you will land in hell." Ah, I presume so, if you were to pass the sentence. But who art thou that judgest another man's servant? Though you are so free to condemn me, yet several of your brother preachers have urged me to join your church, declaring that, if I would only keep my opinions to myself, they would fellowship me as a Christian. But however much they might esteem hypocrisy, I did not choose to become a hypocrite for the sake of their favor. Have you the assurance to think our heavenly Parent will reward you with immortal life, and consign me to endless torments, merely because you believe him to be infinitely partial, and I do not? "I tell you, sir, there never was a Christian who did not believe in the doctrine of endless punishment." Indeed? But if that were the fact, I wonder how those Christians who were converted by the preaching of the apostles could have learned that doctrine; for I find not a word of it in all the account we have of their preaching. "I think I ought to know, sir, what the apostles preached as well as you." True, my friend, you ought to know what the scriptures teach on this subject; and, therefore, your fault is much the greater for not knowing. If there were any record of the apostles' preaching that horrid doctrine, you might easily point it out, but *this you cannot do*. "Do you not believe they taught the same doctrine that Christ did? And he certainly said—If ye die in your sins, whither I go ye never can come." I think,

young man, you would do well to make yourself better acquainted with the scriptures before you positively affirm what they teach. I have often heard the statement which you quoted, but it is *not in the Bible*. "Then you again dispute my word, do you?" I only state what I know to be the fact; but if you think otherwise, just point out the place where that declaration is made. "I shall not undertake to search for the passage merely to satisfy you; but if there were not a word on the subject in the Bible, the licentious tendency of Universalism would be sufficient to prove it false." Then it seems, sir, that you consider it impossible for God to adopt any system by which he could make all his intelligent creatures holy and happy, without its having a licentious influence. But I know, from my own experience, that Universalism has not that effect; and this truth is confirmed by observation; for the members of our church will not suffer, in point of moral character, in comparison with any other in our country; and seldom, if ever, has a professed Universalist been convicted of any heinous crime. What reason, therefore, have you to say that our faith has a licentious tendency? "I know from the very nature of the doctrine, it must have that effect." I doubt, sir, whether you know any thing about Universalism, except what you have heard from its enemies. I presume you never heard any one preach that doctrine, nor ever read any other Universalist book except the Bible; and you appear to be very imperfectly acquainted with that. "True, I have never heard any of the professed preachers of that abominable doctrine, nor have I read any of their works; and I am determined never to do either. But what right have you to call the Bible a Universalist book?" I call it a Universalist book because it teaches that doctrine in the plainest language, and many, besides myself, have embraced it from reading the scriptures alone, who had never before heard of such an idea. What words could be more explicit than these—"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life;" or this—"For God hath concluded them all in unbelief, that he might have mercy upon all?" "Do you think to palm such universal statements on me as passages of scripture?" Then you acknowledge they teach Universalism, and if you will turn to Romans v. 18, xi. 32, you will find them word for word as I quoted them.

"I don't care if there are 50 such passages, I never shall believe that all men are to go to heaven in their sins, without any punishment." That, sir, is one of the slanders which our enemies have raised against us, as every one knows who is acquainted with the doctrine. We have no expectation that any will receive the gift of immortal life, till they are perfectly freed from sin; and as to punishment, we are the only sect which hold that 'God will by no means clear the guilty;' but 'will render to every man according to his deeds;' for all others teach that by some means God will save a part from the just punishment which they deserve for their sins. "Pray what kind of salvation, sir, do you believe in, if all are to be rewarded according to their works?" I believe in salvation from sin, as taught by the angel, who said—"Thou shalt call his name Jesus, for he shall save his people from their sins." But it appears, as I before remarked, you are entirely ignorant of the doctrine you have undertaken to oppose. Would it not be well, sir, for you to learn what you are fighting, before you make another attack? It might save you from beating the air, or bearing false witness against your neighbor. "I do not want to know any thing more of your doctrine, Mr. Bailey, for if I believed as you do, I would not care what I did. I'd take my fill of

every sinful pleasure." If so, my friend, surely you are now in love with sin; and regard it as the chief source of happiness; and, according to your own word, neither a sense of what is just and right, nor any reverence for God's commands, nor the fear of the civil law, nor a regard for your own good name, nor the indignation of a virtuous community, nor all these combined, if you did not fear endless torments, would be sufficient to keep you from committing the most foul crimes. It may be well, for the good of the public, that there is something which can deter you from practicing your high-handed wickedness; otherwise we might all fall a sacrifice to your 'sinful pleasure.' I am happy, sir, in believing, however, that you know nothing of the effect which a belief in Universalism would have upon your mind. "Do you mean to insult me, sir? Never before have I been treated in such an uncivil manner." You have no occasion, young man, to be offended. I only pointed out the extent of your own statement. But I am not astonished at your passion; for if what you have said of yourself be true, your profession of religion is merely a cloak of Pharisaical hypocrisy. "I'll not listen to another word of your abuse," he exclaimed, and left the room without a compliment.

Thus would Mr. Bailey meet those who attempted to convince him that our heavenly Father is either partial or cruel. Few ever desired a second encounter; his faith the mean while remaining firm and unshaken, being founded on the rock of 'eternal truth.' Though the pains he suffered were extremely severe, he bore them with true fortitude and Christian resignation; and often thanked God that he had enabled him to bear his sufferings without complaint. In company with his beloved minister, his family, and friends, he delighted to expatiate on the unbounded love and goodness of God, and the inexpressible joys of immortality. A few hours before his death, he called his lovely family to the bed side to give them his parting benediction. Taking their hands he said—I could wish to remain on your account, but the will of God be done. You are aware that the avails of thirty years' industry, which were sufficient for a comfortable living, have been lost by the fraud and failure of a friend, for whom I was security; I have, therefore, little else to leave for you, but my own good name, and the consolations of that faith, which I have long possessed. Hold fast your confidence 'in the living God, who is the Savior of all men, specially of those that believe,' by which you will enjoy the assurance that we shall all meet around the throne of God, there, with the ransomed universe, to praise him through eternity. After a little pause, he added—You are all able, while in health, to support yourselves; and I trust, Alfred, that you will not permit one of these to suffer, while you have the means to prevent it. And now, may the rich blessing of God rest on each one of you, and into his hands I resign you all. Kissing each, and mingling his tears with theirs, he bade them all adieu.

While all were momentarily expecting his dissolution, he spoke, and requested the company to sing the hymn—

"Jesus, I love thy charming name," which they did; and just as they closed those appropriate lines, with a sweet smile upon his placid countenance, he closed his eyes in death.

At the funeral, a vast concourse of people assembled to pay the last tribute of respect to their worthy fellow citizen, sensible that in him the community had suffered an irreparable loss. There was real sorrow. One unmingled expression of deep regret was visible in every feature. Many wept. But no display of sable weeds was made to be seen of men, even by the bereaved family. Their real grief required no ostentatious

tious show. On this occasion, their worthy minister improved the opportunity, faithfully to preach Christ and the resurrection. He showed that as we are all mortal—"as in Adam all die, even so in Christ shall ALL BE MADE ALIVE;" that "in the resurrection they * * * are as the angels of God in heaven," and are the children of God, being the children of the resurrection; that this corruptible, must put on incorruption, and this mortal, must put on immortality; that immortal life "was given us in Christ Jesus before the world began;" that Christ must reign till the last enemy shall be destroyed; "and when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL." The preacher did not dwell on the virtues of the deceased, for they were too well known to need any eulogy; he merely admonished every one to follow his Christian example, and, as none are perfect, to avoid every thing they saw in him, that was not worthy of imitation. But he pointed out, with clearness, the happy influence of his faith in "the Savior of the world;" showing that it guided him in the path of duty through life, supported him under every trial and affliction, reconciled him to all the events of Providence, and yielded him unshaken peace and confidence in the hour of dissolution; and that the same faith gave to the mourning family and friends the glorious assurance that they shall all meet their departed friend, where there shall be no more death, sorrow, nor pain.

After having settled his father's estate, and united his hand in matrimony with a worthy young lady of the same religious faith, Alfred Bailey removed to a new section of country, taking with him the remainder of his father's family. Here, his mother, by instructing a school, was not only able to support herself, but to complete the education of her remaining children; while he devoted his attention to the cultivation of the soil. Prosperity now crowned his exertions; and in addition to a rising family, which he was careful to instruct in the same delightful path of duty in which he had been led, he had the satisfaction to enjoy the confidence of his fellow-citizens, and often to be honored with their support in being elected to offices of important trust. Rigidly honest and fair in all his dealings, and open and frank, yet fearless in the expression of his opinions, he deservedly stood high in the estimation of the people. Performing the duties of a magistrate, he seldom, if ever, had an appeal from his decision; and whenever a difference was to be adjusted by arbitration, he was sure to be selected by one or both of the parties. While thus in constant intercourse with his friends, it was his delight, on all proper occasions, to present that glorious system of the gospel, which exhibits Jesus the Savior of the world. He possessed the happy faculty of leading the conversation, without any apparent effort, into the very channel in which he wished it to flow; and by this means to secure the opportunity of exhibiting the impartial love of God, the theme, above all others, on which he delighted to dwell.

It may justly be inferred that the efforts of such an advocate were not without their influence. The glorious doctrine of a world's salvation, spread with rapidity. The partialist sects took the alarm, and opposed it with such violence, that their abuse tended greatly to open the eyes of the people to perceive the truth. A society was organized, a meeting house built, and, at length, the regular worship of God established by the persevering exertions of Mr. Bailey. And though he was called a heretic, and all manner of evil said against him, yet, as the purity of his life showed that these charges were false, he regarded them not; but continu-

ed, in every place, to advocate that gospel, which is 'good tidings of great joy that shall be to all people.'

On one of these occasions, said a gentleman to Mr. Bailey, "What do you regard as the strongest argument in favor of your doctrine?" It is very difficult, he replied, to select one as the strongest, among so great a number, which are all satisfactory to my mind. I will however, state this, which I consider perfectly conclusive. As all mankind are the offspring of God, and he is perfectly good, and loves all, and as he is unchangeable, he will eternally continue to love all; and as it is the nature of love to seek the good of the object loved, therefore, God will ultimately bless all his intelligent creatures with immortal life in Christ, according to his promise, his oath, his purpose, his will, and his good pleasure, as revealed in the scriptures. Each of these propositions I believe to be susceptible of the clearest proof from the testimony of revelation. "I should regard that argument conclusive," the gentleman observed, "were it not for one fact, and that is, the present existence of evil. If the goodness of God is consistent with the great evils which he now inflicts, why may it not be consistent with the endless continuance of evil?" Before answering your objection, said Mr. Bailey, I wish to propose one question. Could the infliction of absolute evil; as an end, and for the sake of the evil, be the act of a good being? After some reflection, he replied, "I think it could not." Very well, continued Mr. B. Then, as God is infinitely good, the evils he now inflicts cannot be designed as absolute evil, for the sake of the evil, as an end; but as a means of accomplishing some good. This, however, could not possibly be the fact in reference to endless evil, as that must be an end, an absolute evil, inflicted for the sake of the evil. The present existence of limited evil, is, therefore, no evidence that infinite evil will be eternally inflicted by a Being of perfect love. "I admit," said the gentleman, "that you have completely removed the objection. Goodness could not produce absolute evil, but endless misery would certainly be an absolute evil, therefore, it could not be the production of infinite goodness."

Among the crowd which had collected to hear this conversation, was James Sanford, a member of the Methodist church, whose zeal corresponded to his recent conversion. On hearing the result of the foregoing argument, he exclaimed—"Any person who will advocate that doctrine ought to have his throat cut from ear to ear."—Arguments of that kind, Mr. Bailey mildly replied, would no doubt be very effectual, if you only had the power to put them in force, as the advocates of endless punishment have tortured, burnt, and butchered multitudes for the good of their church. Such proceedings, however, are but the natural consequence of that doctrine which represents the Deity as tormenting a part of his own offspring through eternity, merely to make a display of sufferings. Mr. Sanford bit his lips with anger at these remarks, but he did not venture to reply. Mr. Bailey perceived his passion, and resolved, whenever opportunity should present, to show him the different influence of Universalism, which he soon after found means to accomplish. A person who held a trifling demand against Mr. Sanford, having become offended at him, attempted to revenge by causing him to pay a bill of costs. With this view he called on Mr. Bailey, and demanded a precept to be issued. Instead of complying with the order, Mr. B. paid the amount, and thus deprived the man of that means of injuring his neighbor. Seeing Mr. Sanford shortly after, he informed him what he had done. He, thinking it a plan of Mr. Bailey's to injure him, conscious of being his enemy, passionately replied, "Then if you have undertaken to trouble me by getting my securi-

ties, I'll keep you out of every cent as long as the law will let me." Very well, said Mr. B. if you choose to act in that manner. I have saved you a bill of cost, and should you ever conclude to pay me what I have advanced, well and good; and if not, it is but a trifle, and I shall have the satisfaction of acting up to the dictates of my religion, which teaches me to 'overcome evil with good.' Upon a little reflection, perceiving that Mr. B. had really done him a favor, he paid the demand, and ever afterwards had a good opinion of him as a man, but still abhorred his doctrine.

Mr. Sanford was a mechanic, who had, by his own exertions, acquired a handsome property, and was now master of an extensive shop, in very successful business. But in the course of a few years, he left the church, returned to the use of profane language, neglected his business, squandered his property in gambling and horse racing, and became a drunkard; and soon his property passed into the sheriff's custody. Upon the day on which his creditors were seizing his effects to secure their claims, he fell in company with Mr. Bailey, to whom he now owed a considerable amount for provisions, and inquired of him if he was not taking any means to secure himself from the wreck of his property. By no means, he replied, for I have never found that making costs, or imprisoning a man for debt, ever rendered him more able to pay, or gave him the means of supporting his family. "Very true," said Mr. S. "but you might as well have it as others, and I had much rather you would." Mr. Sanford, the time may come when you will be able to pay all your debts; if so, the less the better. "That is very improbable," mournfully responded Mr. S. "But if I am ever able to pay any, yours shall be the first." Your mechanic tools cannot be taken from you, Mr. Sanford, and when you have nothing else to do, come to me, and I will find you employment sufficient for you to pay what is due me.

Want soon brought Mr. Sanford to a realizing sense of his condition. His wife and children, whom he tenderly loved, were suffering for food, and he without credit and without employment. In this extremity, he remembered the words of Mr. Bailey, and to him he repaired, and made known his troubles. If you will refrain from the use of spirits, said Mr. Bailey, and work for me, I will find you employment, and let you have one half of your wages in provisions for your family, till what you owe me is paid. This arrangement being made, Mr. S. again had the satisfaction of seeing his family enjoying the comforts of life. Being thus favored by Mr. Bailey, when none of his former friends would render him any assistance, he determined to investigate the evidence of his religious faith, which he had never before impartially examined. Proceeding in this manner, before he had liquidated his debt to Mr. B. he found himself a firm believer in Universalism.

When about completing his engagement with Mr. Bailey, Mr. Sanford said to him, "You once remarked to me, that the time might come when I should be able to pay all my debts. The only chance I now see for me to do that, is for you to stock a shop for me, and put me once more into business." To such an arrangement, Mr. B. replied, there are some objections. Were I to do so, the business must be carried on under my own eye. You have been in the habit of intemperance, and you use profane language, neither of which can I allow on my premises. "Oh, the pernicious influence of a wrong education," exclaimed Mr. S. "But I assure you on the word of a Universalist, and I have often heard you say, that the word of a Universalist ought to be better than his bond, that I have determined to abandon both these abominable practices. The habit of excessive drinking was acquired

by keeping bad company, and confirmed by the weight of my misfortunes. That I shall be sure to avoid, and if this again comes upon me, I have other means of bearing it. I have tasted no intoxicating liquor since I have been in your employ; and I have no inclination ever to taste it again. The habit of using bad language, is one which is very difficult to cure. It cannot be done instantly; for I have been endeavoring to get rid of it, nearly ever since I came into your employ, but I still perceive I am not free from it yet, though I have resolved to break myself of using such language altogether."

On this assurance, which Mr. Sanford rigidly regarded, the arrangement was made, by which in a few years, he was enabled to satisfy all his creditors, to regain his former possessions, and establish himself again in extensive business. His wife, who, at first, opposed him violently for believing in Universalism; at length became convinced of the truth of that soul refreshing doctrine; and their treatment toward their children, which had before been harsh and arbitrary, soon partook of the benign influence of the glorious truth which they believed; and often did they express their gratitude that God had been pleased, even through the severity of affliction, to lead them to rejoice in his impartial goodness. Many a happy evening did Mr. Sanford and his family pass in company with his benefactor, recounting the scenes of their past lives, and acknowledging the manifold blessings they had received. Mr. Bailey, upon one of these joyous occasions inquired of Mr. Sanford, if he could trace the influence of his former opinions, in forming his character, and giving a direction to his after life. "Surely I can," he replied, "as you will perceive by a sketch of my life, which I will now give for your satisfaction."

"My father, being a Calvinistic preacher," continued Mr. S., "and my mother a strict member of his church, as you may justly infer, I was faithfully instructed in the 'Assembly's Catechism;' and the first impression concerning the Deity, which I can now recollect, was that—'all mankind are under his wrath and curse—made liable to all the miseries of this life, to death itself, and to the pains of hell forever; hence the very idea of God was revolting. And being continually tasked to commit to memory chapters in the Bible for recitation, which I could not understand, I became disgusted with the book itself. In the management of their children, my parents, according to the nature of their religion, resorted chiefly to the use of force and terror. That something would catch me, if I did not mind them, was the means by which I was frightened, till I could not bear for a moment to be alone, or go a step by myself in the dark. This fearful something was located first behind the door, next in the cellar, then in the woods; but as each of these deceptions was discovered, it was at length removed into the spiritual world with all the deformity of a personal devil. By this imposition, together with the constant practice of promising that which they never intended to perform, and threatening what they had no design of inflicting, my confidence in their word was entirely destroyed; and I learned to lie to them in return."

"In his manners my father was austere and forbidding, and, like the character which he ascribed to the Deity, when he used the rod, which was very of en, he appeared to regard the vindication of his authority, much more than the good of his child: and as he carried out the doctrine of election, by his partiality for my younger brother, on whose account I received many severe lashings, I regarded him as an object of dread, rather than of love. Considering all amusements to be sinful, he forbid us almost every innocent gratification, which caused the things from which we were debarred, to appear to us with ten fold attractions. Thus restrained, we were sure, whenever we had the opportunity, to indulge in every thing to excess; as the young animal that has been deprived of its liberty, on getting loose, runs wild with joy. Thus originated my love for dissipation; and as I heard the doctrine constantly inculcated that we could not possibly do any thing which is good, much less effect our own salva-

tion, I rested on the ground, that if I was one of the elect, God would save me in his own time; and if not, it was out of my power to alter his purpose. Besides, I had been taught that I deserved endless damnation, even if I had committed but one sin; consequently, I perceived that I had incurred the whole penalty, and therefore could expose myself to no more. All the terrors of endless torments, though they rendered me at times extremely unhappy, had not the least influence in restraining me from sin. Profanity became my common language, but it was only what I often heard from the sacred desk. While the preachers cursed on Sunday, surely, I thought I might do it whenever I pleased."

"To carry out his doctrine of 'discriminating grace' to the full extent, my father gave my share of his estate to his darling son, and denied me the privilege of entering his door, merely because I could not be forced to love a certain heir, which he had selected. This, however, proved a blessing, as it was the making of my fortune, by learning me to rely on my own resources. From that time I never saw my father more, till I was called to witness his death bed scene. He had become conscious that he had wronged me, but it was now too late to make any satisfaction. Many events of his life came up in review, and doubts beclouded his mind, till he lost his assurance that he was one of the elect, and closed his life in awful suspense."

"At this period I generally attended on Methodist preaching; and the prominent idea which was held up to view, that all might be saved if they would, particularly attracted my attention; and I resolved to use 'the means of grace,' 'get religion,' and thus 'secure an interest in Christ.' With this design, I visited a camp meeting, where my feelings became highly excited. The consciousness that I had been guilty of much sin, connected with the terrific descriptions of hell torments which I heard at the meeting, wrought powerfully on my mind, till I was affected to such a degree, that I feared every moment I should drop into the bottomless pit. In this condition I remained until exhausted nature could scarcely support the sinking system, when a fascinating preacher spoke from these words of Jesus—'Come unto me all ye that labor, and are heavy laden, and I will give you rest.' The invitation seemed directed especially to me; my fears vanished, and I felt assured that Jesus was my friend; and I obtained a hope that God had heard my prayers, and forgiven my sins; and I became as loud in proclaiming my joy, as I had been in manifesting my despair. I was really proud of my religion, 'trusting in myself that I was righteous, and despising others.' With these views and feelings, I joined the church, and went on zealously in the service of God, though I can now perceive, that my obedience was that of a 'hired servant,' for reward. I hoped thereby to retain his favor, and thus secure myself from his wrath. That fear which bathed torment, was the ruling motive; and while this was vividly before my eyes, I was very religious. It was a consciousness of the fact, that all my obedience resulted from this fear, which caused me to be so violent in my exclamation against Universalism; for I regarded that doctrine as taking away the very source of obedience, the most powerful, and only effectual motive to a virtuous and holy life. This spur to my devotions, however, was not always present to my mind; hence the service became burdensome, and, at length, a task which I neglected to perform. I sighed for those pleasures which my teachers said were to be found in sin; and becoming sensible that I did not love God supremely, (and how could I, while I regarded him as a task master, whose wrath would inflict endless torments if I failed to do what he had commanded?) and despising the idea of being a hypocrite in religious matters, I left the church, to take my 'fill of sin,' fully determining, however, at some convenient time before death, to 'make my peace with God,' and thus obtain the infinite reward of immortal felicity."

"I now began to reflect, that if God had created mankind with a certain knowledge that a part would be endlessly miserable, that result was as sure as if it had been decreed, and that he must have made those individuals expressly for that purpose; hence, as I before abhorred Calvinism, when I saw clearly that Arminianism was equally cruel, I regarded it with the same abhorrence. This led directly to a rejection of the Bible; for I was so little acquainted with its contents, that I was totally ignorant of the fundamental principle of the gospel—the goodness and love of God as motives to obedience—that we should 'love him because he first loved us.' And it did not occur to me that it was possible the scriptures could teach a doctrine different from either of those I had abandoned. My vicious habits, which had been suppressed—not cured, returned with redoubled force; and bad company led to drinking and gambling, which soon absorbed my property, and completed my degradation; but though I thoroughly tried the paths of sin in pursuit of happiness, I found them all to terminate in exquisite misery. It is a curious fact, however, that through all my career of vice, I regarded your doctrine, Mr. Bailey, with the same detestation that I did while a member of the Methodist church; and no human influence short of your worthy example, and the unmerited favors you bestowed upon me, would probably have induced me to give it an impartial examination. Thus you may perceive that the errors of my life may be traced to the influence of the partial, cruel, and unmerciful doctrine of endless torments; but any one who has enjoyed the happy lot to be wholly free from that influence, can never fully appreciate the extent of the evils, the misery, and the licentious tendency of Partialism."

When you speak of God or his attributes, let it be seriously in reverence and honor, and obey your natural parents, although they be poor.

Original

BRIEF EXPLANATION, NO. IV.

But one thing is needful. Luke x, 42.

The occasion that called forth this observation of our Lord was the following. Jesus entered into "a certain village," Bethany it may be believed, and Martha, the sister of Lazarus who was raised from the dead, "received him into her house." While Martha was "cumbered about much serving," that is, preparing for the supper of our Lord and his disciples, her sister Mary "sat at Jesus feet and heard his word." Martha it seems thought Mary neglected her duty, and therefore came to Jesus and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." The following explanation is given by Dr. A. Clarke.

By the "many things" about which Martha was troubled, he understands "a variety of things" for this entertainment, more than were necessary on such an occasion." By the "one thing needful" he understands our Savior to mean that "one single-dish the simplest and plainest, best suited him and his disciples, whose meat and drink it was to do the will of their heavenly Father."

"Bengel," he says, "points the whole passage thus; *Martha, Martha, thou art careful and troubled about many things; but one thing is needful. Now Mary hath chosen that good portion which shall not be taken away from her.*" By this it will be seen that the "one thing needful" stands closely connected with the "many things" about the preparation of which Martha was troubled. While Martha felt anxious to provide a variety of dishes to tempt the appetite and gratify the taste, our Savior reminded her that a single dish only was necessary, and that for the entertainment of himself and his disciples no anxiety ought to be indulged. The Doctor paraphrases the reply of our Lord to Martha thus:

"While thou art busily employed in providing that portion of food for perishing bodies, Mary has chosen that spiritual portion which endures forever, and which shall not be taken away from her, therefore I cannot command her to leave her present employment and go and help thee bring forward a variety of matters which are by no means necessary at this time." He adds, "I believe the above to be the true meaning of these verses, but others have taken a somewhat different sense from them; especially when they suppose by *one thing needful*, our Lord means the *salvation of the soul*. To attend to this is undoubtedly the most necessary of all things and should be the *first*, the *grand* concern of every human spirit, but in my opinion it is not the meaning of the words in the text. It is only prejudice from the common use of the words in this way that could make such an interpretation tolerable. *Kypke in loc.* has several methods of interpreting the passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some "a frigid method of explaining the passage;" well so let it be, but he that fears God will sacrifice every thing at the shrine of truth. I believe this alone the true meaning of the place, and I dare not give it any other."

R.

Christian! if thou hadst power sufficient to accomplish the object, wouldst thou not save all mankind? Answer nay, if thou canst?—And will not God whose power is omnipotent, and whose love is unbounded, save all his children? Who can answer nay? Let him consider.

N. H. Star.

MESSENGER & UNIVERSALIST.

SATURDAY, AUGUST 1, 1835.

SCRIPTURE EXPOSITION.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Matt. xi, 20—24.

A passage nearly parallel with this is found, Luke x, 13—15, and others embracing one of its expressions, Matt. x, 15, and Mark vi, 11, to which the reader is requested to refer.

Chorazin, Bethsaida and Capernaum were cities of Galilee, situated on or near the lake Genesareth, at its northern extremity. Capernaum appears to have been for some time the residence of our Savior, and we may well believe from this circumstance that "most of his mighty works" were performed there and in the neighboring cities and villages, which probably he often visited. But while they were thus signally favored with his ministry, they seem but poorly to have improved their superior advantages.—Our Savior, therefore, upbraided them, "because they repented not." And for the purpose of setting their guilt and impenitence in a clearer light, he represented them as worse than Tyre and Sidon; "If the mighty works," said he, "which were done in you had been done in Tyre and Sidon they would have repented long ago, in sackcloth and ashes."

Tyre and Sidon were anciently flourishing and celebrated cities on the Mediterranean sea, at no very great distance from the cities here addressed by Jesus Christ. In their prosperity, however, their pride and wickedness were discovered, and God denounced judgments against them, first by Isaiah and afterwards by Ezekiel. See Isa. xlii, and Ezek. xvi, xvii and xviii. These prophecies had been fulfilled centuries before the time of Christ, and Tyre and Sidon scarcely existed only in ruins and on the page of history.

It should be borne in mind that these were heathen cities, for although within the limits of the holy land, their original inhabitants had never been driven out by the children of Israel. It was this circumstance which gave peculiar emphasis to the comparison instituted by our Savior. It was no less than plainly telling these favored but ungodly cities which he addressed, that in crime, obduracy and impenitence, they surpassed even idolatrous Tyre and Sidon which God had long ago most justly overthrown.

Notwithstanding the severity which our Lord employed, it may be well to observe that the woes here pronounced must not be understood as imprecations of Jesus Christ, implying anger or resentment. The language breathes rather the spirit of pity and grief. Wakefield has therefore translated the passage in the following correct, though somewhat feeble manner. "Alas! for thee Chorazin. Alas! for thee Bethsaida." Jesus Christ "full of grace and truth," spoke not as an unfeeling judge, but as a kind and gracious minister sent from the Father of mercies to warn men of their danger and call them to repentance.

This passage is generally believed to teach, in very explicit terms, the doctrine of a JUDGMENT and PUNISHMENT in the immortal state of being. Of the truth or falsehood of this doctrine, it is not my design here to speak. The only object I have in view is to answer the question, Is this doctrine taught in the passage before us?

The popular opinion is founded on two expressions, which I shall consider for the sake of convenience in the following order. First, It is said that Capernaum *shall be brought down to hell*. And second, That it *shall be more tolerable in the day of judgment* for Tyre and Sidon than for Chorazin and Bethsaida; and for Sodom and Gomorrah than for Capernaum.

I. "And thou Capernaum which art exalted unto heaven, shall be brought down to hell." The word translated *hell* here is *Hades* which in the Greek is equivalent to the Hebrew *Sheol*. As Dr. Campbell well observes, it "implies properly neither *hell* [a place of future punishment] nor the

grave, but the place or state of departed souls." The Jews, according to Calmet, placed it in the center of the earth under the waters and mountains. They conceived *hell* to be as far beneath the surface of the earth, as *heaven* is above it. Heaven and hell are therefore often contrasted, or set in opposition, the former for height, the latter for depth. Speaking of the divine perfection Job exclaims, "It is high as *heaven*, what canst thou do? Deeper than *hell*, what canst thou know?" The terms are sometimes used metaphorically. In such cases *heaven* expresses, as Dr. Campbell remarks, "a glorious and happy state, on the one hand," and *hell* "a humble and miserable state on the other." Thus Nebuchadnezzar in his dream saw a tree "which grew, and was strong, and whose height reached unto *heaven*." This was interpreted by Daniel of the king himself, "It is thou, O King, that art grown and become strong; for thy greatness is grown and reacheth unto *heaven*." Compare also Isa. xiv, 13—15. Grotius tells us that, to be exalted to heaven is a proverbial form of speech, expressive of the possession of a distinguished place, or flourishing circumstances. While on the contrary to be brought down to hell signifies the overthrow of one's fortune.

It is obvious that Capernaum was never literally exalted to heaven, and we have therefore no reason to conclude from the language of our Savior that it was literally to be brought down to hell, and particularly in the sense in which that word is now generally understood. The meaning is that the city of Capernaum was in a flourishing and prosperous condition, but that under the judgments of God it should be brought to desolation. So far as the language under consideration is concerned, the passage clearly makes no reference to the future state of being. "I doubt not," says Grotius, "that this pertains to the affairs of this life," and his opinion is unquestionably unbiassed on this point, as he interprets the expression, "It shall be more tolerable" &c., in reference to the future world. All the best commentators explain the phrase now under consideration in the same way. Dr. Macknight says, "This is not to be taken literally; for as the exaltation of Capernaum unto heaven was not a local but a metaphorical exaltation, denoting the greatness of the privileges with which it was blessed, so its being thrust down to *hell*, (*hades*) signifies the greatness of the judgments that were to fall upon it." Dr. Doddridge paraphrases the passage thus: "Such dreadful desolation is appointed for thee, [Capernaum] that thou shalt (as it were) be brought down to hell, being swallowed up in utter irrecoverable destruction." Dr. A. Clarke speaking of *hell* in this passage says, "Here it means a state of the utmost woe, and ruin, and desolation to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of *Bethsaida*, *Chorazin*, or *Capernaum*." To these I may add a remark of the Rev. Mr. Barnes, a Presbyterian clergyman of Philadelphia, in his Notes on the Gospels. "The word *hell* is here used, not to denote a place of punishment in the future world, but a state of *desolation* and destruction as a city."*

I have extended my remarks under this division of the subject to a greater length than many readers may think necessary; but so deeply fixed is the popular but erroneous idea that *hell* when used in the Bible uniformly signifies a place of future endless punishment, that I thought the present course justifiable, and I hope I have been successful in showing that being *brought down to hell* in the passage is an expression that pertains wholly to this world, and not only makes no reference whatever to the future state, but has already been fulfilled in this. I shall now proceed to consider,

II. Whether the declaration, "It shall be more tolerable, &c. in the day of judgment," points forward to the immortal state of being. The form of expression here employed certainly appears to favor the popular interpretation of the passage. Sodom had ages since been utterly annihilated; Tyre and Sidon had long before met with an overthrow and were then little else than ruins. And yet these several cities were associated with others then in their pride and glory, and represented as coming up with them at

* This gen'l man expresses some fear lest this conception should be thought too great, and he adds, "It is not to be denied also, that the [Christ] threatens future punishment on those who rejected him." Perhaps it is not, but certainly, if Mr. Barnes may be believed, Christ did not threaten future punishment when he said to Capernaum, "thou shalt be brought down to hell."

some future day to a common judgment. "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you." The expression however appears much more conclusive in favor of the doctrine of judgment and punishment in the future world, than it really is. A careful examination, I am convinced, will show that in this, as well as in many other cases, it is unsafe to judge "according to appearance."

1. The phrase *the day of judgment* is very likely to mislead the English reader. It is found eight times in our version and is always supposed to signify a particular day or season in the future state, when all men shall be brought to the bar of God and sentence passed upon them individually. It seems never to be suspected that our translators, either through design or inattention, have given this phrase a meaning which it does not bear. In seven instances out of eight in which the phrase occurs it is well known to every scholar that the Greek article is omitted. Instead of being translated "*the day of judgment*," therefore, it should have been, "*a day of judgment*." The passage where the article is found in the original is 1 John iv, 17, where it is properly translated, "*the day of judgment*," but whether it signifies what is called the general or last judgment, or some other particular season of punishment it is not my present business to inquire. In the passage under consideration, and the parallel passages, it is quite certain that no allusion is made, at least in a direct and definite manner, to the general or any other special judgment. Bp. Middleton who has considered at length the nature and power of the Greek article, "tacitly admits that according to all the established rules, it ought to have been found here in the original, if the reference was to the last and general judgment, though he still contends on other grounds that this must have been the judgment alluded to." See Universalist Expositor, vol. iii, p. 30, note. And Dr. Doddridge, too, as if our translation was not sufficiently erroneous, has paraphrased the passage thus: "in the day of *final and universal judgment*."

But there are several distinguished commentators who place no reliance on the phrase in question as furnishing evidence of a judgment and punishment in the future world. Among these are Grotius, Hammond, Pearce, A. Clarke and Wakefield. Their opinions I shall in the sequel give in their own language. But,

2. Grotius finds proof that the judgment here spoken of was future in relation to Sodom and Gomorrah, in the fact that the future tense was employed by our Savior. He says "Christ did not refer to the time then *past*, when these cities were consumed by fire from heaven, but to the *future*, as it appears from the word *estai*, *shall be*." "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for thee." But does the future tense here used necessarily establish the fact that Sodom and Gomorrah were again to be judged? The judgment of Chorazin, Bethsaida and Capernaum was indeed yet future, and would not this circumstance justify the mode of speech which our Savior employed? He seems to have looked forward to a period when these impenitent cities should fall under the judgment of the Almighty, and comparing their sufferings with those of Sodom and Gomorrah, and Tyre and Sidon in the day of their visitation, he declared that the latter should be more tolerable than the former. The following passage appears to me nearly a parallel use of the future tense, "The men of Nineveh *shall rise up in [the] judgment with this generation and shall condemn it*," &c. Matt. xii, 41, Luke xi, 32. It would hardly require a long argument I think, to convince any intelligent person that the Ninevites and the queen of Sheba are not actually to arise as witnesses against the Jews, and condemn them. In such a trial as the last and general judgment is supposed to be, the omniscient judge cannot need the testimony of any man or set of men; and were this ever so necessary, what did the Ninevites and the queen of Sheba know of the generation of Jews living in the age of Jesus Christ? The meaning obviously is that the case of the Ninevites, who repented at the preaching of Jonah, contrasted strongly with that of the Jews then living, and would as it were justify the awful punishment which God was about to inflict upon them for their impenitence and crimes. "The plain meaning," says Dr. Doddridge, "is, that the remembrance of their [the Ninevites] case would be considered as illustrating the guilt of those that rejected Christ; so that here those are said to condemn others, who furnish out matter for their condemnation." Mr. Barnes in his Notes on the Gospels explains the words—*shall condemn it*, thus, "That is, their conduct in repenting at Jonah's prediction,

shall condemn this generation." Both of these commentators believe the judgment spoken of was the last or general judgment, but neither of them supposes that the Ninevites and the queen of Sheba were actually to arise on that occasion against that generation of the Jews. The remembrance of them alone was to arise in this manner as witnesses. So in the case before us, Sodom and Gomorrah are represented as present in a day of judgment with Chorazin, &c. not that they should actually be so, but the remembrance of their case then arising, should show that the judgment of Sodom was more tolerable than that of Capernaum.

The future tense there furnishes no unequivocal proof that Sodom and Gomorrah and the other cities here mentioned are to be rejudged in the immortal state. And there are several circumstances connected with the subject which appear to me wholly irreconcilable with the popular interpretation. Some of these I will now mention.

1. These cities are all spoken of as cities, that is as places. The inhabitants it is true were to suffer but only in connexion with their respective cities. Their calamities were to be such as befel men when cities or states are overthrown and desolation and death reign around the ruined hearths and fill every scene of their former happiness. "It shall be more tolerable for the land of Sodom," &c. Now such language is obviously foreign to the subject if our Savior was discoursing of a judgment in the spiritual world.—The Sodomites will be there, but their land belongs to this world and will never be translated to the next.

2. Capernaum was expressly threatened with being thrown down to hell. But it has already been shown that this signified only that it should be destroyed as a city.—Now the expression before us is in immediate connexion with this declaration, and may with propriety be considered as furnishing an image by the coming miseries and ruin of Capernaum, might be more sensibly foreseen. The calamities of the land of Sodom and Gomorrah, severe as they were, were still more tolerable than should be the calamities of Capernaum when it should thus be brought down to hell.

3. "The day of judgment" seems from Luke x, 12, to be equivalent to the coming of the kingdom of God. It is called "that day," and almost beyond all debate is to be understood of that time when the Mosaic economy was superseded by the religion of Jesus, or to use another expression, when the kingdom of God was set up in the earth. In the time of Christ's ministry this kingdom had come nigh, and in about forty years after his crucifixion it was established.

All these circumstances are plainly inconsistent with the popular exposition of the passage but agree with the views I have now taken of it. To some it may be interesting to become acquainted with the opinions of learned and judicious commentators on this subject, I shall therefore subjoin a few quotations from them.

Dr. Hammond, a celebrated divine of the English Church thus paraphrases Matt. x, 15, which is plainly equivalent to the passage before us—"I assure you, the punishment or destruction that will light upon that city, shall be such that the destruction of Sodom will appear to be more tolerable than that." In another place he speaks of Luke x, 12, thus, "It shall be more tolerable for Sodom in that day (i. e. not in the day of judgment to come, for this belongs to each particular person not whole cities together,) but in that day of the kingdom of God than for that refractory city. God's dealing with Sodom in the day of their destruction with fire and brimstone shall be acknowledged to have been more supportable, than his dealing with such contumacious impenitent cities of Judea."

Bp. Pearce another equally distinguished divine of the same Church says "The sense of the verse seems to be this; that which formerly befel Sodom and Gomorrah, was more tolerable than what shall befall this city. That the day of judgment, here mentioned, is to be thus understood, appears from what is said concerning Capernaum in chapter xi, 23, compared with verses 22 and 24 of the same chapter." Wakefield says "the phrase has not the least reference to the day of general judgment. All that our Savior intends to say is that when the temporal calamities of that place shall come upon it they will be more severe than even those of Sodom." Dr. A. Clarke on the phrase day of judgment, says, "Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city or on that person for their crimes. So the day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and

brimstone from the Lord out of heaven." To all these authorities I shall be permitted to add that of the Catholic Commentator, Cornelius a Lapide, who on the passage it shall be more tolerable for the land of Sodom, &c. says, "as if he had said the Sodomites shall be less severely punished than the inhabitants of Capernaum. This declaration of Christ concerning Capernaum has been literally fulfilled." By which he means, as he immediately explains himself, that Capernaum was completely ruined.

It may seem to some that no punishment in this world could be more intolerable than that which Sodom and Gomorrah suffered. But the prophet Jeremiah will readily remove this impression. Speaking of the calamities which befel the Jews under the hands of Nebuchadnezzar, he says, "The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom that was overthrown as in a moment and no hands stayed on her." The sufferings of Sodom though severe were, of short duration. Those of the cities here spoken of were protracted. Besides Tyre and Sidon, Sodom and Gomorrah have left a memorial behind them. Their places are known. But who can tell where Capernaum and Chorazin and Bethsaida once stood. They have been swept from the face of the earth.

I have only too add an acknowledgment of my obligation to the Rev. H. Ballou 2d, for much assistance which I have received from his writings in the preparation of this article. S.

"MORAL PROSPECTS OF TENNESSEE."

Under this head, in a late No. of the Methodist paper of this city, we find an article which appears to be copied from the "Millennial Trumpeter," but which of course is in a measure approved of by our Methodist friends, or it would not have been copied. In this article is the following paragraph from the "American Presbyterian," and on which the remarks of the "Trumpeter" are founded,

"It is believed that there is not in all Tennessee a single congregation of Roman Catholics, or Unitarians, or Universalists—nor a single preacher for any of these sects. We have no organized associations of atheists or infidels—no Shakers or Mormonites, or other wild perverters of revelation, or 'setters forth of strange gods.'"

We have no concern with the above item farther than its reference to Universalism, and even here we have no absolute data on which to gainsay the remark, and can therefore only observe in reply—If Tennessee is thus destitute of the pure, and holy, and sanctifying principles of Universalism, she is indeed "poor, and blind, and naked." But we cannot think her thus morally fallen. She may not have congregations, or regular preachers, under that name, but there must be some "righteous persons" within her borders. And in addition, whatever is joyous, or consoling in the systems of other denominations, is derived solely from the great fundamental principles of our much despised doctrine—is the result of considerations on, and a realizing sense of, the wisdom, power, and goodness of our heavenly Father. While men are unbelievers in God's universal goodness they are poor, miserable, doubting beings, either for themselves or friends, and can only experience "joy unspeakable and full of glory," when they are Universalists in spirit and feeling! We would not believe opposers always miserable—(the pious Watts and many other religious worthies have had their day of joy and night of gloom)—so we think there are times and seasons, the "Presbyterian" to the contrary notwithstanding, in which the inhabitants of Tennessee must have the monster, Universalism, among them!

The "Millennial Trumpeter" remarks upon the paragraph which we have quoted, that so far as their information extends, it is correct with one exception. There are two congregations of Christians, (Unitarians,) in the state.—Their comparative freedom from "heretical sects and infidel clubs," the Trumpeter regards as "matter of devout gratitude to God." It seems, however, to be mindful of the uncertain tenure by which we hold all earthly blessings.—It fears their "present happy exemption will not long continue!" and proceeds to give some reasons therefor.—Among them we find deplorable ignorance assigned. It says—"Many of our children cannot even read!"

Now with all due deference to the "Trumpeter," and its copyist, we venture to affirm that this very "ignorance" which they so much deplore, is the grand producing cause

of the "happy exemption," so far as Universalism is concerned, in which they so mightily rejoice. Partialism finds her most congenial soil wherever ignorance reigns with undisputed sway. She cannot—she dare not come to the light of investigation. Give the community means of acquiring those "habits of reflection and mental discipline," of which the "Trumpeter" speaks, and she can no more shackle the human mind with her partial dogmas, than she can chain the winds of heaven. No, no—if the "Trumpeter" wishes to preserve the undisturbed reign of genuine orthodoxy, it must be careful how it "extends the advantages of education," or promotes "general information," else it is doomed to taste of the "bitter waters of disappointment."

If there are actually no preachers of God's universal and efficient grace in Tennessee, we most devoutly hope that some persevering advocate of that sentiment will speedily find his way there, and spare no exertions in "unbinding the heavy burdens" which Partialism always imposes, and "set the captives free." P.

NEW PUBLICATION, The Philadelphia Discussion.

We have now in press the very interesting Controversy between EZRA STILES ELY, D. D. and ABEL C. THOMAS, on the conjoint question—"Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work will contain several letters from Mr. Thomas, in addition to those already published, giving the proofs of Universalism, the whole comprising a volume of near 300 large 18 mo. pages, fine paper, fine muslin binding, at 62 1-2 cts.

We purpose having a large quantity of them at Hartford, Conn. during the session of the General Convention.—Individuals desirous of obtaining the work in various sections where it is difficult transporting packages, or where there are no Booksellers who would take an interest in circulating them, might make up their orders, or signify their wishes to some one who was to be at the Convention, and the Books be taken in charge by them on their return.

THE CONTRAST.

We feel no hesitation in calling the attention of our readers to the excellent article under this head, from the pen of Br. Allen Fuller, which occupies the first part of our paper this week. We are confident it will be read with much interest, from the aptness of its delineations and illustrations. We shall immediately publish an extensive edition in pamphlet form, for which we shall be happy to receive the orders of our friends. Price \$2 50, per hundred. P.

CATTSKILL.

A recent letter from a friend, (personally unknown to us,) in Catskill, gives us the gratifying intelligence, that the friends of God's impartial and efficient grace in that place, are awaking to a sense of their duty and interest, in securing the preached word among them. Br. Whittaker, of Hudson, delivered a lecture there on the 22d inst. in the Court-House, to a large congregation. Our correspondent is confident that the seed sown, has fallen on good ground. Many are anxious to have him come again, and the friends are making arrangements to have preaching once in two or three weeks. May God prosper their efforts to extend the knowledge of the truth in that region.

PAPERS IN MAINE.

A week or two since we noticed the suspension of the Christian Intelligencer, in Maine. Last week we observed that Br. Drew, the former editor of the Intelligencer, proposed a new publication in place of that paper.

Within a day or two, the old Intelligencer has reached us, (revived again,) under the editorial charge of Br. N. C. Fletcher, late editor of the Telescope, at East Thomaston; which paper we are informed is discontinued.

Immediately following this, we are greeted with an entire new paper, of a large size, (the same as the Intelligencer,) owned and edited by our old friend Br. Drew, with Brs. C. Gardner and George Bates, associate editors.

Directly succeeding this, comes the sturdy "Pilot," (greatly improved in appearance and size, if not in years,) now published at North Yarmouth; under the editorial care of Br. Zenas Thompson.

Verily our friends in Maine are "driving business."—But we must have done with prophecy hereafter. If

the prosperity of the cause there will justify this additional Periodical expense; we have great occasion for joy and rejoicing, and we shall most heartily improve it. We must have the papers more particularly hereafter, for want of room now.

THE WEST.

By the following notice from the Magazine and Advocate it will be seen that Br. Messenger designs a Tour West.—We need only add, that he is worthy of the entire confidence of brethren, wherever he may travel.

A CONTEMPLATED TOUR.

To my brethren who reside in OHIO, INDIANA, and ILLINOIS; and who believe in the final holiness and happiness of all mankind, this is addressed:

It is my intention, God willing, to take a tour through the above mentioned States, in September and October next. I intend to start as soon as the first of September, and design to pass through Auburn, Rochester, Lockport and Buffalo; and shall probably be in Ohio on the second Sunday in September. I shall preach, if God permit, at all such times and places as shall appear expedient. If there be places at which I am desired to preach, and I can be informed of it seasonably, I will endeavor to comply with every such request that may be made. Will our brethren, then, in each place where preaching is desired, address me, at South Bainbridge, Chenango county, N. Y., and express their wishes? **GEORGE MESSINGER, Jr.**

South-Bainbridge, July 14, 1835.

Original.

TENDENCY OF UNIVERSALISM.

It has become proverbial with some that the doctrine of free and unlimited salvation leads to all manner of wickedness; that the promulgators of the sentiment are scattering a fatal poison which destroy the soul; and some of my readers may recollect the friendly counsel given at the Orchard St. church not long since by a Limitarian clergyman, who was "honest" enough to express his conviction that "Universalism is the doctrine of Devils." If we ask those persons who bring this charge against us, whether the belief in the existence of God, the divine mission of Jesus Christ, and the resurrection of the dead is calculated to produce licentiousness, they very readily answer in the negative. But a faith in these doctrines so extended as to embrace the whole Adamic family, it is thought, destroys all sense of moral obligation, and calls into action the grosser passions of the human heart. It is our design to mention several considerations which, to our own mind, show the efficacy of Universalism in purifying and sanctifying the soul.

1st. The belief in a God of infinite goodness, whose nature is love, who is immutably just, as well as eternally good and merciful, is a moralizing sentiment. Who that fully realizes the truth that the Almighty is his Father, and the Father of the human family, will be induced from this circumstance to rebel against Him? The love which the child has for the parent, the lively sense which it entertains of filial duty, and the regard it has for the parental commands, flow from a knowledge that the parent is worthy of being loved, that he is good, and disposed to bestow blessings with a liberal hand. If the belief in a God of infinite wisdom power and goodness be productive of licentiousness, it is so from the fact that with this faith is associated that of the final reconciliation of all men. But we see not how a faith in the salvation of *all* can be of evil tendency any more than a faith in one's *own* salvation. If a contemplation of the truth that "by grace we are saved," and that Jehovah is unchangably good, awakens in the Christian bosom the most fervent devotion and love, when viewed by an individual in his own particular case, then we say that a faith

in universal salvation will not make one "gigantic in wickedness;" for if this sentiment be so baneful in its influence, a belief that *any* are to be saved besides one's self must be proportionably demoralizing. A man must not have faith in the salvation of his family and friends, lest it should cause him to be very wicked. On this hypothesis, he who would have the purest faith must believe that no being in the universe will ever be saved except himself.

2d. Universalism is productive of morality because it is the *truth*. The Savior prays the Father in reference to his disciples, "Sanctify them through thy truth, thy word is truth." There is a renovating power in truth. It is true that there is a God of illimitable benevolence, whose every attribute perfectly harmonizes with each other, corroborating the truth "God is love." It is true that "God will have all men to be saved." This is calculated to purify the heart, to draw out the most refined feelings of gratitude; it presents the Deity in a character worthy of imitation and our purest love.

The doctrine of endless misery can never sanctify the heart and purify the affections, because it is not the truth. Did it sanctify the Pharisees of our Savior's day whom he called "serpents, hypocrites, and generation of vipers?" Did it sanctify the heart of Saul of Tarsus as he breathed out slaughter and death against the Christians? Did it inspire the breast of John Calvin with holy and godlike feelings? Did it sanctify the soul of the persecutor whose hand was crimsoned with the blood of martyr saints? These all had faith in the doctrine of endless misery, and had their fiery zeal been tempered with the wisdom which is "without partiality," had they recognized God as the Father of *all*, heaven as the eternal home of all, and Christ the "ransom for all," their history would never have been written in letters of blood. Happy is that man who knows the *truth*, for he shall be sanctified and "freed indeed."

3d. Universalism is of a salutary influence because it produces in the mind resignation to the Divine will and prevents all murmurings and repinings under the afflictive allotments of Heaven. It enables us to say with Paul, "we glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." It teaches that we cannot transgress the law of God and have *peace*; that the penalty will be inflicted without "respect of persons;" that the sinner "will be visited with stripes, though the Lord will not suffer His faithfulness to fail and His loving kindness he will not take away." It holds out to the obedient the rich rewards of well-doing, strewn their path with flowers, while it presents the sinner with the immutable truth that "God will by no means clear the guilty," hedging up his way with thorns, misery, and death.

4th. This doctrine is of a moralizing tendency, because it prevents the notion that any are "anointed above their fellows;" it does not exclude any from the Divine clemency, nor beget in the mind a spirit of intolerance and illiberality. It recognizes all men as one vast family of brothers, destined to participate the same grace which is to superabound over sin and death. It points us to the "spirit land," the home of the weary traveller, the haven of eternal rest. "He that hateth his brother is a murderer," and a doctrine which teaches that God is our Father and all men our brethren, if fully believed and realized, is far from producing the "licentious" sentiment that Jehovah hates some men and therefore we should hate them too. We respond to the sentiment of the poet—

"All shall come back, each tie
Of pure affection shall be knit again,
Alone shall evil die,
And sorrow dwell a prisoner in thy reign."

B. B. H.

THE NEXT VOLUME.

A brief Prospectus for vol. 5, of the Messenger, will be found on the last page. As there intimated, little need be said in explanation of the course which the paper will pursue. Those who have journeyed with us in the past, can readily judge by that of the future. And those unacquainted with the paper, can form a more correct opinion, by a trial of it, than from any professions of our own. We earnestly request the special friends of the paper, and all interested in sustaining a work of the kind, in the important locations which this occupies, to unite their efforts in giving us a greater circulation. We hope it will be only necessary, in securing their early exertions, to say that this is essential to the interests of the establishment.

We sincerely hope, too, that our list of correspondents may be increased. There are many able writers in our denomination. Will they not allow us to hear from them occasionally?

We should be thankful for a return of new subscribers to the 5th vol. at an early day, that we may calculate as nearly as may be, the edition wanted.

REMOVAL.

Br. F. Hitchcock has removed to Stratford, Conn. where he desires letters, papers, &c. for him to be addressed.

* * The letter of Br. Townsend was very acceptable.—We are gratified to learn that the doctrine of God's impartial grace, is steadily progressing in Western New-York, and especially in his own vicinity. We shall comply with the request in his letter, at the earliest possible leisure.—Cannot he possibly make it convenient to be at Hartford?—We hope no slight consideration will detain him or any one else. Remember Br. K. it is but once in *fifty years* that we can have such a session! Few now actively engaged in the cause, can ever expect to witness another.

Should the present No. of the Messenger fall into the hands of those who are not subscribers, and who do not wish to take it, they will please circulate it among their acquaintances.

We are not usually overstocked with communications.—But we must beg the indulgence of three or four friends this week. The length of the Prize Tale and Scripture Exposition has unavoidably crowded by some articles which should have appeared; among them Br. Rogers interesting Tour, and a notice of the Dedication at Ridgeway, from Br. N. Sawyer. We shall attend to them next week.

APPOINTMENTS.

A line from Br. Rogers informs us that he will be at the following places at the times named, where appointments may be made for him.

At Reading, Sunday Aug. 2d.
Easton, 6th and 7th do.
Millford, N. J. or on the opposite shore as the friends may judge best.
Philadelphia, from the 12th till the 21st Aug.
Marietta, 23d and 24th, do.
Baltimore from the 26th till the 31st, do.
Pittsburgh, about the 8th of September.

Married.

In the city of New-York, on the evening of the 22d ult., by the Rev. T. J. Sawyer, Mr. JOHN THOMAS RUNCIE, and Miss JANE ROWELL.

Died.

In New-York, on the 21st ult. of consumption, Mr. BENJAMIN M. SMITH, aged 21 years.

Religious Notices.

Br. Perry will preach at Newark on the first Sabbath in August, and Br. Marvin supply his appointment at Peekskill and Annsville.

Br. Bulkeley will preach in Huntington L. 1st Sunday in August.

Br. F. Hitchcock will preach in Darien, at the school house near Jesse Whiting's, at half past 10; near Mr. Waterbury's at 2 P. M. and at Stamford Village in the evening of the 2d Sunday in August.

Br. J. Perry will preach at Flax Hill Saturday evening August 8th; at Westport 2d Sunday in August morning and afternoon, and at New Canaan in the evening, in place of Br. Bulkeley.

Br. Perry will preach in Danbury. 3d Sunday in August.

Br. B. B. Hallock's appointment, same as last week, (3d Sabbath Aug. at Monticello.)

Original.

CONFIDENCE IN GOD.

BY JOHN PERRY.

When the mildew of sorrow has blighted the hopes
That bloom in youth's morning so free,
When the sweet bud of pleasure is crush'd ere it opens—
There is comfort in turning to Thee!

In the full prime of manhood joy's bark may be tost
In the midst of life's tremulous sea—
On the quicksands of sin that frail bark may be lost,
Yet there's joy still in turning to Thee!

When the last crutch is taken from weary old age,
And life's flimsy vapor shall flee,
When its dreams are all swept from off memory's page,
There's gladness in trusting to Thee!

For thy promise is spoken, forever 'twill burn
On the shrine of Thy Truth, full and free,
That the ends of the earth shall in gladness return,*
And find a sure Savior in Thee!

* Ps. xxii. 27—Isa. lxxxv. 10.

MORNING HYMN.

Sleep forsake us! may the soul
Gladden in its Maker's sight,
As the clouds that o'er us roll,
Sparkle in the morning light.

God of life, be Thou the ray
Of our dim and wandering course;
Light us, as the star of day,
On to Truth's eternal source.

Original.

CHILDHOOD.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven"—Jesus.

It is a sweet period of life, the season of childhood! We are happy then—life is a gossamer dream, all poetry, all flowers! The heart is light and free, and the warm blood runs sprightly through its thousand channels, unalloyed by the feverish excitement of maturity. The blossoms of innocence blush sweetly on the expanding forehead, and the absence of guile throws a halo of gladness around the "rose-scattered" pathway of childhood!

I have said we are happy in this sweet and interesting period of existence—we are so. Our little desires are innocent, for they extend not beyond the possession of a painted toy, or some trifling gew-gaw of infancy—the tiny feet roam unfettered over the green-sward, and we find pleasure in the eager chase after the gaudy butterfly that flits away its trifling existence among the buds and blossoms of the earth. The bickerings and animosities so frequent in after times, disturb not the unclouded horizon of our childhood's years—the little gust of anger that may perchance rise in the young bosom, subsides quickly, and passes away unheeded and uncared for—like the murky cloud that obscures for a moment the glowing beams of the day-star, but is quickly dispersed by its brightness and its glory, even so, the risings of anger are quelled ere they burst, by the sweet influence of that virtue which is prone to take up its abiding place within the bosom of a child!

I have often been led to think, that we are all Universalists in these rosy hours; our feelings are so innocent and pure; we are so apt to forgive the trifling injuries we may sometimes sustain from the hands of our little playmates—forgive! aye, and forget them too! for even when the sombre clouds of animosity dis sever the silken chain which unites us in childhood, 'tis but for a moment—in the next, we are again mingling in our favorite sports upon the merry play-ground, the bright sun smiling in gladness upon us, and the very welkin ringing with our wild shouts of hilarity and delight! Then, too, we are more apt to look upon our Heavenly Parent with more of true reverence, humility and confidence;—we look out upon His creation in its grandeur and its beauty, and are led to wonder at the power which created and still sustains the vast myriads of worlds by which we are surrounded. Our gentle mothers have

taught us that simple and appealing prayer which says, "Our Father who art in Heaven," and from the nature of this declaration of His universal Paternity, we are, in childhood, more inclined to worship and adore Him. Yet, why is it so? How simple the reason! The influence of harsh and malignant creeds have not yet obscured the dawns of reason, or crushed the budding affections of young and guileless bosoms—the discordant and inconsistent dogmas of church policy have not yet so fully entered our hearts as to cause us to slight our fellows, simply because they cannot think as we do, or to sever the chain of heavenly friendship because we do not worship at the same altar! We are so apt to look upon each other with eyes of affection when we are children, to feel that we are dependent upon one another for happiness and joy, to unite more as little brethren than to act with the coldness and indifference of strangers, that our hearts can find but little room for the selfish, constrained, and calculating feelings which so frequently characterize us in manhood.

The Savior looked with delight upon little children—with enduring fondness and affection he blessed them, with a pure and holy blessing—and with fervency he exhorts us to be "converted and become as little children," holding before us the innocence and simplicity of childhood as a pattern for our guidance in after life, and as a first step toward the enjoyment of his gospel kingdom.

I am advancing upon the rugged ocean of time—the period of childhood, and all its unsullied sources of delight, have long since faded away! yet still does faithful Memory, true to her hallowed office, turn aside the curtain that covers the past, and bring me again, in imagination, to that pure and innocent period of my existence, when joy was in its spring, and all its sources uncorrupted—these are sacred memories! they calm the spirit as we journey on, when we reflect, that the purity and innocence of our departed childhood will be renewed in unfading beauty in a brighter world. J. P.

THE LIGHT HOUSE.

There is a point on which the eye of the voyager lingers the latest, and on which it is fixed the soonest; a point of farewell to the outward bound; and of greeting to the homeward bound—it is the light-house. To the parting it is the sign of tears; to the returning, of smiles. It stands on the extremity of one element, and gleams over the other.

It burns when other lights are dim—it shines to guide and save—not to lure and destroy. It has furnished poetry with its own beautiful and express image, and has given eloquence another trope to express the superiority of erudition and intellect over the common mass of passion and instinct. The Pharos of Mind—the light-house of intellect—the flash of thought across the troubled sea of doubt and uncertainty, are grand images derived from a common and usual convenience found on every civilized shore. A part of the sublimity of thought connected with the far seen light house arises from its unchangeable position. Storms may howl around and blend ocean, sky, and land, in a seeming chaos; the clouds may be torn by tremendous whirlwinds, and run, rugged and frightful, close under the lee of a pitiless horizon, yet, unmoved and calm and bright through all, the light house sends out its ray of hope amidst the black darkness and wild commotion. So, Christian, shines the heavenly promise of thy Father, when the pestilence smites in wrath—when war howls—when famine, lean and and hungry, blows abroad its mildew breath; and so shines thy Savior's face when a chill that nature abhors shall freeze thy heart, and thou shalt feebly ask—*can this be death?* So smiles Eternity over the ruins of time!

THE SEA.

The breath of the sea was delicious, as we crossed the water in one of the steamboats constantly plying to and fro; and on the other side, as we rode toward the beach, it came greeting us delightfully from the wide waters. How happy I was to see the beautiful sea once more, to be once more galloping over the golden sands, to be once more wondering at and worshipping the grandeur and loveliness of this greatest of God's marvellous works. How I do love the sea! My very soul seems to gather energy, and life, and light, from its power, its vastness, its bold, bright beauty, its fresh, invigorating air, its glorious, triumphant, rushing sound. The thin, thin, rippling waves came like silver leaves spreading themselves over the glittering sand with just a little, sparkling pearly edge, like the cream of a bright glass of champagne. Close along the shore the water was of that pale, transparent green colour, that blends so delicately with the horizon, sometimes, at sunset; but out beyond, towards the great deep, it wore that serene and holiest blue that surrounds one in mid-ocean, when the earth is nearly as far below as the heavens seem high above us. For a short time my spirits seemed like uncaged birds; I rejoiced with all my might; I could have shouted aloud for delight; I galloped far along the sand, as close into the water's restless edge as my horse would bear to go. But the excitement died away, and then came vividly back the time when last I stood upon the sea-beach at Cramond, and lost myself in listening to that delicious sound of the chiming waters—I was many years younger then. Mrs. Butler.

FIFTH VOLUME

OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the fourth volume, a period of time abundantly sufficient to develop its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of. The only pledge that its contributors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to improve upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to surely remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

TERMS. The "New-York Christian Messenger and Philadelphia Universalist" will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, in good paper, in royal quarto form, at \$2 per an. in advance. The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chesnut-st, Philadelphia. Letters to be addressed, post paid, "P. Price, 2 Chatham-Square, N. Y." P. PRICE.

Universalist Books.

A general assortment of BOOKS, PAMPHLETS, &c. treating of the doctrine of Universal Salvation from sin—the final restoration of all men to holiness and happiness, may be found on application at the Publishing Office of the Messenger and Universalist, No. 2 Marble Building, Chatham-Square, (foot of Bowery), N. Y. [Entrance in the Drug Store. Friends, and opposers of that sentiment, too, are respectfully invited to call and examine the works. Among them are a great variety of cheap Pamphlets, comprising Sermons, &c. Those unacquainted with Universalism, are especially invited to call.